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The EXAMINER.

From Thursday *July* 17, to Thursday *July* 24. 1712.

Ecce iterum Criſpinus ——

THE B—p of St. *A——h*'s famous *Preface* having been ſo much buffetted of late between Advocates and Oppoſers, I had a Curioſity to inſpect ſome of his other Works. I ſent to the Bookſellers in *Duck-Lane* and *Little-Britain*, who returned me ſeveral of the Sermons which belonged to that *Preface*; among others, I took notice of that upon the Death of the Duke of *Gloceſter*, which had a little Preface of its own, and was omitted, upon mature Deliberation, when thoſe Sermons were gathered up into a Volume; tho' conſidering the Bulk, it could hardly be ſpared. It was a great Maſterpiece of Art in this admirable Author, to write ſuch a Sermon, as, by help of a *Preface*, would paſs for a *Tory* Diſcourſe in one Reign, and by omitting that *Preface*, would denominate him a *Whig* in another: Thus by changing the Poſition, the Picture repreſents either the *Pope* or the *Devil*, the *Cardinal* or the *Fool*. I confeſs it was malicious in me, and what few others would have done, to reſcue thoſe Sermons out of their Duſt and Oblivion; without which, if the Author had ſo pleaſed, they might have paſſed for new Preached as well as new Printed. Neither would the former *Preface* have riſen up in Judgment to confound the latter. But upon ſecond Thoughts, I cannot tell why this *willfully* forgotten *Preface* may not do the Reverend Author ſome Service. It is to be preſumed that the *Spectator* publiſhed the laſt with that Intent; why therefore ſhould not my publiſhing the firſt be for the ſame end? And I dare be confident, that the part I have choſen will do his Lordſhip much more Service; for here it will be found, that this P——te did, once in his Life, think and write as became him; and that while he was a private Clergyman, he could print a *Preface* without fear of the Hangman. I have choſe to ſet it at length, to prevent what might be objected againſt me, as an unfair Repreſenter; ſhould I reſerve any part of this admirable Diſcourſe, as well as to imitate the judicious *Spectator*, tho' I fear I ſhall not have ſuch goodly Contributions from our Party as that Author is ſaid to have from another upon the like Occaſion; or if I chance to give offence, be promiſed to have my Loſſes made up to me, for my great Zeal in circulating *Prefaces:* Without any ſuch deep and politick Deſigns, I give it to the World out of meer good Nature, that they may find what Conceptions the worthy Author has formerly had of things, when his Buſineſs was yet undone; ſo to ſilence *a clamorous Party*, who, from the late Preface, are too apt, how unjuſtly ſoever, to conclude, his Lordſhips Principles are not agreeable to his Preferments.

The B——p of St. *Aſ——h*'s firſt Preface, to a Sermon Preached upon the Death of the Duke of *Glouceſter*.

I *Give this Sermon up to the deſire of a great many good People of the Pariſhes of St.* Auſtin *and St.* Dunſtan *in the Weſt, to whom I can deny nothing of this Nature which they ſhall find reaſonable to ask of me; but not to their deſire only, but alſo to the hopes I have, that from ſomething or other hinted at in it, other wiſe and virtuous People may be put upon Conſidering whereabouts we are, and on Contributing all that lies in them to the preventing whatever Evils we may apprehend from the great Loſs we have ſuſtained in the Death of the moſt Noble and moſt hopeful Prince the Duke of* Glouceſter. *I know I have no other Aims than theſe, in making this Sermon publick; and they who know me will, I believe, think ſo too: I undertake not therefore to defend the Irregularity of ſome of my Thoughts, nor the Order in which they are ranged; they were produced in Grief and deep Concern, and that I think may, in ſome ſort, excuſe them with tender and good-natured People. I am only careful of guarding againſt two ſorts of Men;* 1. *Such as will needs call this great Misfortune,* a Judgment of God, *for what has paſt amongſt us.* 2. *Such as will certainly try to make it one, as ſoon as ever they can. To the firſt, we muſt freely own, we have deſerved God's greateſt Judgments, but not for the Cauſe they Aſſign; and freely own that this Misfortune has the face of one, and is as heavy as a Judgment; and therefore I hope all People will improve under it, and make as good uſe of it, as if it were indeed a Judgment. But till they ſhall produce ſome certain and impartial Rules by which they proceed in forming Cenſures, and in applying them to Nations, or to private People, they will give us leave, I hope, to ſuſpend.*

And

And to the ſecond ſort, who think to turn a Kingdom into a Commonwealth, I can only ſay, that I hope the Extent of our Dominions, the Number of our Nobility, the Honour of our Gentry, the Genius of our People, and the whole Current of our Laws, will always provide us with a ready Anſwer to an impudent and clamorous Faction. God, I hope, will evermore preſerve us from a Species of Government, as ill fitted for our Nation, as Popery is for our Religion.

In this excellent Preface, the worthy Author thought fit to charge the *Fanaticks* and *Whigs*, upon the Duke of *Glocester*'s Death, as People that would *try to make it a Judgment of God upon us for our Sins, by turning the Kingdom into a Commonwealth.* The Satyr muſt certainly be determined to them; for neither the *Tories* or *Non-jurors* were ever charged with ſuch Principles, but rather as carrying the *Regal* Authority too high, aſſerting the Divine Right of Kings. This *Species of Government*, which the Learned P—te ſays, is *as ill fitted for our Nation as Popery is for our Religion*, was by ſome People, it ſeems, endeavoured to be brought in, whom he terms an *impudent and clamorous Faction.* Whether that *impudent and clamorous Faction* would really do all thoſe things he charges them with, is, by the *Whigs*, denied, and charitable Men may in part make a Queſtion; but that by this, he did, and could then only mean the *Whigs*, could be no Queſtion at all; ſince none elſe were ever charged with thoſe Crimes in theſe Kingdoms; and they have always been ſo, tho' ſeldom indeed ſo heavily, unleſs by high-flying *Tories* or *Jacobites.* It ſeems his L——p had dreadful Apprehenſions of what they would *certainly do*, and *begs of God evermore to preſerve us from this Species:* And ſurely he was in the right, for that would be, indeed, *giving us we know not what* — His L—p's Enemies *will tell the reſt with Pleaſure!*

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